

ANTIQUARIAN NOTES:

MAINLY OF MEN AND MATTERS

CONNECTED WITH THE

CHURCHES

ON THE ROLL OF THE

NATIONAL CONFERENCE.

FOUNDED A.D. 1882.

1906.

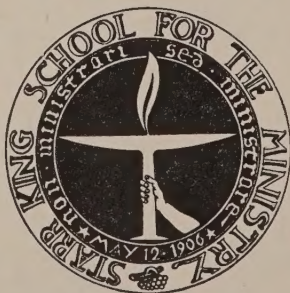
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No. 37.

Dr. Daniel Jones's Fund.

(Continued from p. 15).

Dr. Daniel Jones executed his will on the 30th November, 1858—some four years after his correspondence with the Rev. John James. He “gave £2650 Consolidated 3 per cent. Annuities and £4,100 New 3 per cent. Reduced annuities (together producing £202 10s. per annum) to the Rev. John Kenrick, the Rev. John James Tayler, the Rev. James Martineau, and Robert Needham Phillips, Esq., upon trust after the death of his wife and stepdaughter, *to apply the income of the said sums (to be called Dr. Daniel Jones's Fund) for the spread of Christianity in its most simple and intelligible form, and to the unfettered exercise of private judgment in matters of religion, and with special regard to the sound and liberal education of youth and to the assistance of those*

engaged in the religious ministry among Protestant Dissenters, and upon no other trust. And as to the mode of giving effect to this paramount object he thereby declared by way of suggestion, but not at all by way of direction, that if and when and so long as they (the said trustees) should think fit they might adopt and act upon the scheme following, that is to say:—

“1. To apply £40 a year towards the education of six or eight poor boys from seven to fourteen years of age of Ystrad, Llanfihangel Ystrad, and to be nominated from time to time by the minister for the time being of the chapel of Protestant Dissenters commonly called Unitarians at Rhydygwin, near Ystrad, and if he should be willing to undertake the education of the boys he to receive the amount allotted for such education.

“2. To apply £150 a year to establish three or more scholarships for students in Divinity at Manchester New College of not less than £50 each, to be held for three years.

“3. To apply any surplus income in making discretionary grants of £5 or £10 each to the said minister, whether he should or should not undertake the education of the said boys; and after paying all expenses incident to the trust fund, in augmenting the revenue of Manchester New College.

“The testator gave the residue of his property in

case he should survive his wife and stepdaughter to the same trustees, and directed them to increase the amount allotted for the education of poor boys to the extent of one-half of the clear yearly income of such residue when converted into money and invested.

"It is probable that the words above printed in italics were suggested and introduced by an adviser who generalized the testator's intention for him. Dr. Jones was in the habit of visiting his native place, and there can be no moral doubt what his own genuine wishes were." *

NOTES ON THE CORRESPONDENCE BETWEEN THE REV.
JOHN JAMES OF GELLIONEN AND DR. DANIEL H.
JONES (1853).

I.

Mr. James, in his anxiety to dissuade Dr. Jones from his benevolent proposals in regard to the Presbyterian College, makes two definite statements which reflect seriously on the Tutors and the Presbyterian Board. One of them was no doubt made in good faith; the other it is hard to excuse.

1. Mr. James affirms that he and Dr. Jones were refused admission to the College in 1802 owing to their

Cf. "The Presbyterian Fund," 1885, pp. 72-3.

"*supposed* heretical Unitarian sentiments," and to their "*suspected* Unitarianism." The words I have italicised make it clear (a) that the Unitarianism of the two candidates was not a matter of common knowledge; (b) that Unitarianism could not have been advanced by the Principal, Mr. Peter, as the ground of their rejection (otherwise Mr. James would not have said "*supposed*" or "*suspected*"); and accordingly, (c) that Mr. James is only guessing at the cause of their rejection.

Now it is not likely, on the face of it, after the hubbub that had been made in 1801 over the case of Henry Davies, and the repudiation by the Board of any anti-Unitarian policy,† that Mr. Peter would have wantonly repeated the high-handed action attributed to him by his detractors. The utmost that can be said of him with certainty is that for the two vacancies at the College at Midsummer, 1802—in preference to other candidates, including John James and Daniel Jones, the pupils of his persecutor, Dr. Charles Lloyd—he recommended, perhaps in redemption of a half promise, two capable men who had been prepared under his own eye at the College school, viz., D. P. Davies (his nephew), the future historian of Derbyshire, and James Griffiths,‡

† Father of Professor Griffiths of Brecon, and grandfather of Principal Griffiths of Cardiff.

‡ There is no official Minute on the subject, but see the Chairman's letter in R. J. J.'s "Unitarian Students" (p. 100), and compare Dr. Charles Lloyd's

for long years an honoured minister in Pembrokeshire. That Unitarians *qua* Unitarians were deliberately excluded at a time when "half the students . . . were professedly Unitarians" (*Mon. Mag.*, 1813, pt. ii., p. 119) is well-nigh incredible. Here is the full roll for the first term of the session in which we are interested (1802-3):—

1. 1799–1802, Thomas Rees, either the Independent min. at Huntingdon, or his class-fellow, the Unitarian min. at Stamford Street.
2. 1799–1803, Rees Lloyd, Kingswood (Unitarian).
3. 1799–1803, D. W. Jones, Boston (Unitarian).
4. 1800–1803, John Jones, Plymouth (Unitarian).
5. 1800–1803, John Davies (Independent).
6. 1800–1803, Benjamin Evans (Independent).
7. 1800–1804, E. O. Jones, Duffield (Unitarian).
8. 1801–1805, Griffith Roberts, Kirkstead (Unitarian).
9. 1801–1805, Samuel Price (Independent).
10. 1801–1806, Wm. Rees, Llwynrhydowen (Arian).
11. 1802–1806, D. Peter Davies, Belper (Unitarian).
12. 1806–1806, James Griffiths (Independent).

It is worth noting that Dr. Jones himself does not endorse the charge of Mr. James, but limits himself to

admission that the proceedings of the Tutors were "uncountenanced by the Directors of the institution and originated in self-assumed power" ("Particulars," p. 17).

the remark (June 1, 1854) that he and his friend had been "rejected admission" to the Academy; and it is obvious that he bore no malice. On the whole, my observations in the *Ymofynydd* for 1901 (p. 102 n.) stand good, and are not to be invalidated by the random assertions to which R. J. J. has given currency in his "Unitarian Students"—that John Davies of Cullompton had to leave in 1783 "owing to his heresies" (p. 98); that James Parry left Carmarthen for Kenrick's College in 1800 "in consequence of having embraced Unitarian opinions" (p. 2); and that the continued exclusion of Unitarians was the reason why David Davis of Neath agitated for another College in 1814-15 (p. 1, referring to *Ymofynydd*, 1864, p. 7). The facts are, (1) that in 1783 one of the Tutors "and indeed all the students who had paid any attention to the subject were avowedly Unitarian in the strictest sense of the term" (Williams's "Belsham," p. 421), and that John Davies left the College in March of that year because he had misconducted himself towards Mr. Gentleman, the Principal ("Minutes of the Presbyterian Board"); (2) that James Parry proceeded to Kenrick's Academy only after he had finished his course at Carmarthen, in consequence, presumably—if guesses are to be admitted—of his having found no ministerial opening in England or Wales; and (3) that the agitation for another (Unitarian) College was due (as R. J. J.

emphatically states on p. 114) to the appointment of Tutor D. L. Jones, whose scholarship, it appears, was not satisfactory to the two gentlemen who proposed to conduct the rival institution. ||

2. Mr. James asserts that the College "has ceased to be of any benefit to Welsh Unitarians" (July 21, 1853), § in illustration of which he adds that there was no minister to be had for Gellionen.

(a) At the date of Mr. James's letter, two Unitarian students had just completed their studies at Carmarthen, one of whom was J. W. Smith, who had during his last session been the stated minister of the Neath congregation, in Mr. James's own county; two Unitarians had been admitted in their place for the following session, one of whom was E. W. Lloyd, a son of Mr. James's neighbour, the Unitarian minister at Nottage; and there were four others at various stages of their course, three of whom were Welshmen, who might all have been fairly expected to make efficient ministers—J. B. Lloyd, son of Mr. James's neighbour, E. B. Evans, the genius of the College (died young), and J. J. Phillips. Curiously enough, Gwilym Marles was

|| The circular issued by David Davis and John James is quoted in the *Ymfynydd* for November, 1891, where the whole situation is discussed in considerable detail.

§ Another Unitarian writer affirms that the College was about this time in its golden age (*Ymfynydd*, 1894, p. 74).

also there, doing his utmost to gratify Mr. James's desire for a convert, though Mr. James could not have been aware of that.

(b) Dr. Lloyd, during his principalship of 18 years (1835-53), had, out of some 20 Unitarian students, sent out the following 14, all of whom had given proof or promise of ministerial usefulness at the date of Mr. James's letters, and half of whom—those printed in italics—had done or were doing good service in Wales, including the minister of Pantydefaid (No. 8), whom Mr. James himself commends as “a very good preacher and a good scholar”:

- 1838, W. A. Jones, M.A., Taunton.
- 1838, Thomas Evans, Kingswood.
- 1838, *D. L. Evans*, Colyton.
- 1841, *T. Emlyn Thomas*, Cribin (convert).
- 1843, *David Griffith*, Cheltenham.
- 1843, D. L. Jones, Topsham.
- 1845, W. D. Jeremy, M.A., Northampton, &c.
(preached up to 1855).
- 1846, *Thomas Thomas*, Pantydefaid.
- 1847, *Peter Joseph*, Llwynrhydowen.
- 1848, D. D. Jeremy, M.A., Dublin (known as
the “second John James” in his
student days).
- 1849, *Titus Evans*, Rhydypark.

1851, B. T. Williams, B.A. (at Glasgow in 1853).

1852, Nestor Williams (afterwards of Merthyr Tydfil).

1853, *J. W. Smith*, Ringwood.

(c) If there were no ministers to be had for Gellionen and other churches, it was clearly the fault, not of the College, but of the congregations, which had failed to retain in Wales the men who might have served them, and who, it cannot be doubted, would have preferred labouring among their own countrymen, if the latter had made suitable provision for their maintenance. Among the ministers in the above list, there were in 1853 five or six such men, to whom might be added a few others of an older generation. The leakage, it may be observed, to which Wales was exposed in these earlier days, is still going on. Out of the following twelve Unitarian ministers who left the College during 1886-96, the seven whose names are printed in italics migrated to England—six of them after a more or less lengthened experience of work among their own people :—

1. *Dr. William Griffiths* (convert).
2. David Evans.
3. D. Ivor Davies.
4. *J. Tyssul Davies*, B.A.

5. D. A. Thomas.
6. *Jenkin Thomas.*
7. *E. E. Jenkins.*
8. *E. Gwilym Evans, B.A.*
9. T. A. Thomas.
10. *J. Ewart Jenkins.*
11. Lewis Williams.
12. *T. J. Jenkins.*

II.

If Mr. James was responsible, as it is to be feared he was, for the diversion of Dr. Jones's charity, it must be recognised that he did an ill turn to Welsh Unitarianism, the interests of which—apart from the single congregation at Rhydygwin and the few individuals who might be tempted into England from time to time as students of Manchester New College—were in the issue forgotten. A friendlier attitude to the Presbyterian College and its Tutors on the part of Mr. James would have secured to the Unitarian students the very assistance which he complains was wanting, without in any way prejudicing the application of the endowment to other purposes in the event of the College being thereafter removed. Mr. James would no doubt plead in extenuation that he did what he did from a motive which seemed to him to be good; for one of his objects in disparaging the College would appear to have been

to pave the way for a small Divinity school such as he had planned in 1814-15 in conjunction with D. Davis of Neath, in which two students per annum might be trained for the Unitarian ministry in Wales, under conditions that would afford them no opportunity of settling in England; and, indeed, his letter of July 11, 1853, suggests that he desired to recommend Mr. Thomas, Pantydefaid, as a suitable Tutor for that purpose. But the idea did not hit the fancy of Dr. Jones, who probably knew that such methods had often been tried before, could only succeed temporarily, even where the conditions were favourable, and were always abandoned eventually. In truth, Unitarianism has never been strong enough in Wales to justify a separate educational organisation. Welsh pulpits that would afford a livelihood could not be found in succession at the rate of two per annum, and it follows that the supply of students would soon be checked. At the Presbyterian College, where the attractions have usually been considerable, including substantial maintenance grants, facilities for graduation, and a prospect of settling over well-endowed congregations in England, the Welsh Unitarian students have only averaged about one per annum over a period of a hundred years.

9 Dec., 1905.

WALTER J. EVANS.

Rev. Job Orton
to Dr. Doddridge's Widow.

[From the original amongst the MSS. in the University College of Wales, Aberystwyth.]

Salop, 9 April, 1764.

Dear Madam,

I am greatly obliged by yours of 21 March, and am glad to receive so comfortable an account of your own and your Daughter's health. I am willing to write now, tho' a little hurried with Business, because I learn, that after this Session of Parliament ends, we are to have no more Franks, but under such Restrictions as will, I suppose, prevent my procuring any. I am thankful for your kind Invitation to Northampton. It would give me great pleasure to have another Interview with you, but I am much afraid it cannot be brought about. I have not been 7 miles from home on horseback for several years, nor am I able to travel above a few miles that way, without bringing upon me Piles, and bad Disorders in my Bowells, Headaches, and a painful &c. of complaints.—When I have gone to Birmingham, it has been in a postchaise, and that rattles and discomposes my Brains and Nerves so much, that it is several days after the journey before I am anything capable of

doing business or enjoying Company, and I find myself upon y^e whole, worse after every Journey of this kind. This is the true, and indeed only Reason (and nothing in the state of Circumstances of my Relations) why I have declined my Northamptonshire visits, which used to give me so much pleasure. I have not been a night from home, except at Birmingham, since I was with you; and I find a very disagreeable necessity of confining myself at home, or to a few miles of it, if I would do, or enjoy anything. As this is the case, I can neither promise for a Northampton Journey,—waiving all other Contingencies, nor hardly allow myself to hope that I shall be able to undertake one. It is painful to me to say this, and no little self denial to stay away; tho' the necessary Care of my health, and Regard to usefulness here requires it of me, especially as I have really found myself more capable of publick service since I have shortened the time and Distance of my Summer-Excursions.

I think I mentioned in my last the Reason why I said nothing to you of w^t I was doing about the Dr.'s Life. It was in short, that I crept on so slowly, and my Design was so imperfect, and my Health so precarious, that it was very uncertain whether ever I should compleat it. I have now gone, as far as I think I can go, except correcting, amending, and transcribing, without your help. Mr. Clark has taken great pains in

reviewing and improving my MS., and I am going over it again with his remarks. But I see so many Defects and Imperfections in it, that I am almost discouraged from proceeding—and it is so difficult if not impossible to execute this Design without giving offence to some parties, perhaps to all parties, that I have had some anxious Tho'ts. whether it may not do more hurt than good. Mr. Clark and I cannot quite agree w^t shall be inserted or suppressed—He thinks some things will do harm—I think they will do good, and since this is the case between us, how will y^e world be divided about it? if ever they see it. I should be glad of the Judgment of other wise friends, particularly Mr. Ashworth's—but they will probably differ in Judgment about particular parts from us both,—In short, I am quite puzzled and confounded abt. it. Pray for me, y^t God w^d direct and guide me. I am very desirous to see those early Diaries and papers you refer to, and wish you could send them to me soon; for should I come to Northampton, I shall not have Time to examine them, and make extracts from them. I beg you would immediately write down every thing you can recollect, y^t passed at Lisbon, for it ought to be known to your Children, if it should never be published to the world. My work is large, quite too large, some valuable extracts from his papers must be suppressed—and even then I am terrified at the Thought of tran-

scribing it,—yet I can neither procure, nor dare trust any one else, to do it. But I would have it as compleat as I would. If I never finish it, I shall leave it to Mr. Clark, who I hope will do it, and should be best pleased if he would undertake it now. But enough of this subject. I am thankful for and pleased with your acct of Tommy Steele. I hope he will do well with Mr. Paul—tho' I fear that to take him apprentice with nothing, is y^e most we can expect from him. He will see some examples wh^{ch} I should be sorry if he imitated. Mrs. Paul I hope and believe will take a maternal care of him. I have sent him some advices abt his behaviour, and promis'd him every encouragement in my power. I pray God to strengthen his good Beginnings. I have wrote to Mr. Boyce about him, and hope he will give him some assistance to improve in his Learning, which I fear he much wants, having been confin'd so much at home by his Father's Lameness.

I heard on Saturday from Dr. Stonehouse, and am glad to find his Labours are so acceptable. I wish he may see the good effect of them. But I believe he intends faithfully, and God will accept him. I wish I could send you a better account of the State of Religion here. I think it does not grow worse, most of our young people are serious and hopeful, tho' we have very few additions made to us from without. My work is my Delight, and hope it is not entirely vain. May God

revive his work more abundantly amongst us. It gives me no little pleasure to hear so well of Mr. Hextal, and y^e congregation whose welfare I tenderly interest myself in. I beg you w^d present my affectionate respects to him, when you see him, and to Miss D's. whom I thank for all the comfort they give you, and all the Honour they do to their blessed Father's memory, and to Religion. I desire and hope they will pass on to perfection. May God strengthen and comfort you abundantly. Continue your prayers for me, who am weak in Body, and in Faith, but with all my Infirmities am

Dear Madam

Your affectionate Friend and
faithful, humble Servant
J. Orton.

*I beg y^e Favour of you to lap up
these Letters, and send them together.*

With this letter in the Library are the originals of three others addressed to Dr. Doddridge—one written from St. Albans in Feb., 1720/1, by the Rev. Saml. Clark to *Dear Phil*, at *Rev. Mr. Jennings's, Kibworth*; and two, in 1750, from Nath. Neal, *Million Bank*, concerning the great wheels of y^e London Academy; Paine and his discharge from y^e Regiment; and *S^r Jos. Jekyll's Charity*.

